

**The Leadership Role of Principals, Teachers, and Educational Personnel in  
Developing a Quality Culture in Islamic Educational Institutions**

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**Abstract**

The purpose of this article is to explain the concept of quality culture in educational institutions, the role of principals, teachers, and education personnel in building a quality culture, as well as the obstacles and solutions in its implementation. Quality culture is a value system oriented towards improving the quality of education continuously by involving all elements of the school. The principal plays a strategic role in planning, supervision, and motivation; teachers play a role as implementers of quality culture through effective and character-based learning; while education personnel support the creation of an orderly and conducive school environment. However, the implementation of quality management in educational institutions still faces various obstacles such as a lack of understanding of the concept of quality, low teacher quality, limited funding, curriculum inconsistencies, and minimal support from related parties. To overcome these, strategies are needed such as improving the competence of educators, developing an integrated curriculum, effective communication, regular self-evaluation, and collaboration between schools, the government, and the community. The research method used is a literature study by collecting various sources such as books, journals, and related scientific articles. The results of the study indicate that the consistent and collaborative implementation of quality culture can improve the quality of education and shape students with character and high competitiveness.

**Keywords:** Leadership, Principals, Teachers, Educational Personnel, Quality Culture

**Abstrak**

Tujuan penulisan artikel ini adalah untuk menjelaskan konsep budaya mutu dalam lembaga pendidikan, peran kepala sekolah, guru, dan tenaga kependidikan dalam membangun budaya mutu, serta kendala dan solusi dalam penerapannya. Budaya mutu merupakan sistem nilai yang berorientasi pada peningkatan kualitas pendidikan secara berkelanjutan dengan melibatkan seluruh elemen sekolah. Kepala sekolah berperan sebagai pemimpin strategis dalam perencanaan,

pengawasan, dan motivasi; guru berperan sebagai pelaksana budaya mutu melalui pembelajaran yang efektif dan berkarakter. Sedangkan tenaga kependidikan mendukung terciptanya lingkungan sekolah yang tertib dan kondusif. Namun, penerapan manajemen mutu di lembaga pendidikan masih menghadapi berbagai hambatan seperti kurangnya pemahaman tentang konsep mutu, rendahnya kualitas guru, keterbatasan dana, ketidaksesuaian kurikulum, dan minimnya dukungan dari pihak terkait. Untuk mengatasi hal tersebut, diperlukan strategi seperti peningkatan kompetensi tenaga pendidik, pengembangan kurikulum terpadu, komunikasi yang efektif, evaluasi diri secara berkala, serta kerja sama antara sekolah, pemerintah, dan masyarakat. Studi literatur dilakukan dengan mengumpulkan berbagai sumber seperti buku, jurnal, dan artikel ilmiah terkait. Hasil kajian menunjukkan bahwa penerapan budaya mutu yang konsisten dan kolaboratif dapat meningkatkan kualitas pendidikan serta membentuk peserta didik yang berkarakter dan berdaya saing tinggi.

**Kata Kunci:** Kepemimpinan, Kepala Sekolah, Guru, Tenaga Kependidikan, Budaya Mutu

## INTRODUCTION

Education serves as a key indicator of national progress, as the level of development of a country or society is closely associated with the quality of its educational system. In recent years, Islamic educational institutions in Indonesia have experienced substantial growth as part of efforts to improve educational standards. One visible indicator of this expansion is the increasing number of institutions operating under the Ministry of Religious Affairs, reflecting the strengthening position of Islamic education within the national education framework.<sup>1</sup> According to data from the Education Management Information System (EMIS) of the Ministry of Religious Affairs for the 2024/2025 academic year, more than 83,000 Islamic educational institutions are currently operating across Indonesia, ranging from Raudhatul Athfal (RA) to Madrasah Aliyah (MA), including both public and private institutions.<sup>2</sup>

The EMIS data indicate a high level of public interest in Islamic education, which represents a collective commitment to advancing national intellectual development and preparing future generations who are academically capable and morally grounded. However, the rapid increase in the number of Islamic

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<sup>1</sup> Edi Ahyani dan M. Sahrawi Saimima, Implementasi Manajemen Perkantoran Berbasis Budaya Mutu dalam Mewujudkan Lembaga Pendidikan Islam Unggul, *Jurnal Visionary: Penelitian dan Pengembangan dibidang Administrasi Pendidikan* 11, no. 1, (2023): 45. <https://doi.org/10.33394/vis.v11i1.7064>

<sup>2</sup> Kementerian Agama RI, "Data Statistik Pendidikan Islam 2024/2025," *Islamic Education Statistics Data*, EMIS Pendis Kemenag, accessed October 13, 2025, <https://emispendis.kemenag.go.id/>.

educational institutions has not been consistently accompanied by improvements in educational quality. The primary challenges faced by these institutions extend beyond quantitative growth and relate to the establishment of effective, sustainable, and high-quality educational management systems. Consequently, the cultivation of a quality-oriented culture across all aspects of educational practice has become a strategic priority for Islamic educational institutions.

Within the context of Islamic education, a culture of quality is conceptualized as a value system rooted in the Qur'an and Hadith that guides all members of the school community toward a sustained commitment to continuous improvement. The successful implementation of this quality culture is highly dependent on the roles of key institutional actors. School principals function as strategic leaders responsible for shaping vision and policy direction, teachers serve as the primary agents in implementing quality through effective and values-based instruction, and educational staff play a critical role in supporting an orderly, productive, and conducive learning environment.

Despite its significance, the implementation of a quality culture in Islamic educational institutions continues to face various obstacles, including limited understanding of quality management concepts, constraints in human resources, curriculum misalignment, inadequate financial support, and insufficient stakeholder engagement. Addressing these challenges requires long-term development strategies that emphasize continuous professional development for educators, systematic and ongoing evaluation, effective communication, and strong collaboration among schools, government agencies, and the wider community. Therefore, the development of a quality-driven culture is a strategic pathway toward strengthening Islamic educational institutions that are academically excellent, religiously grounded, and competitive in accordance with Islamic values.

## **RESEARCH METHODS**

This study employs a qualitative approach using a library research design. This approach was selected to enable an in-depth examination of the concepts of principal leadership and quality culture within the context of Islamic educational institutions. The research data were derived from a range of relevant scholarly sources, including books, scientific articles, and academic journals that discuss the

roles of school principals, teachers, and educational staff, as well as their implications for the development of a quality culture in Islamic educational institutions. These sources were systematically selected based on their relevance to the focus of the study and their academic credibility. The collected data were analyzed using qualitative descriptive analysis through a process of critical reading, thematic categorization, and in depth interpretation of the literature. This approach allowed the researchers to attain a comprehensive conceptual understanding without conducting field-based data collection.

## **RESULT AND DISCUSSION**

### **The Concept of Quality Culture in Islamic Educational Institutions**

The term *budaya* (culture) is derived from the words *budi* and *daya*. *Budi* refers to goodness and aesthetic values that emerge from human reflection, while *daya* denotes strength or capacity. Etymologically, the word *culture* originates from the English term *culture*. In addition, culture can be defined as a set of rules established by a society that are collectively accepted and guide individuals to act in accordance with those rules. Therefore, culture encompasses values, ideas, and symbols that influence attitudes, behaviors, beliefs, and habits of individuals within an organization. According to Komariah as cited by Mubin Nobo et al., quality refers to a standard of assessment or appreciation attributed to goods or performance. Quality represents the level, degree, or standard of something.<sup>3</sup> Islamic education is defined as education based on Islamic principles derived from the Qur'an and Hadith, the views of scholars, and the historical practices of Muslim communities. All educational components, including objectives, curriculum, teachers, methods, teacher–student relationships, evaluation, facilities, environment, and educational assessment, must be constructed in accordance with Islamic principles.<sup>4</sup>

Based on the explanation above, the quality culture of Islamic education can be understood as an organizational value system that creates a conducive

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<sup>3</sup> Mubin Nobo, dkk., Reaktualisasi Budaya Mutu di Lembaga Pendidikan, *Al Qodri: Jurnal Pendidikan, Sosial dan Keagamaan* 20, no. 2, (2022): 168. <https://doi.org/10.53515/qodiri.2022.20.2.166-175>

<sup>4</sup> Ahmad Syahddad, Budaya Mutu Pendidikan Islam, *Jurnal Studi Ilmu Keagamaan Islam* 2, no. 2, (2021): 272.

environment for the continuity and sustainability of educational quality improvement, grounded in Islamic teachings as stated in the Qur'an and Hadith, scholarly thought, and historical Islamic practice.

#### 1. Criteria for quality-oriented madrasah management

According to Jabar as cited by Munzir, quality-oriented madrasah management is characterized by five pillars of educational quality as follows.<sup>5</sup>

- a. First, student focus emphasizes that madrasahs and education professionals bear a strong responsibility to optimize students' potential so that they gain maximum benefit from the learning process. Teaching and learning activities must therefore be professionally planned and managed.
- b. Second, total involvement requires all stakeholders to participate in quality transformation. Committees, teachers, staff, parents, and students share responsibility for educational quality, meaning that everyone must contribute to quality improvement efforts.
- c. Third, measurement highlights an area often neglected in schools, where tasks are not accompanied by evaluation to determine success. Student achievement levels commonly serve as indicators of school quality.
- d. Fourth, commitment underscores that education professionals must demonstrate dedication to quality. Quality transformation cannot begin without commitment, as the absence of commitment will lead to failure. This indicates the need for cultural change supported by management commitment to quality enhancement.
- e. Fifth, continuous improvement is based on the principle that every process can be improved. Accordingly, education professionals must continuously identify solutions, refine procedures, and implement necessary changes. Quality-oriented madrasah management emphasizes long-term and comprehensive educational improvement through the application of these pillars, enabling the creation of an

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<sup>5</sup> Munzir, *Meningkatkan Mutu Pendidikan Islam*, *Jurnal Guru Kita* 6, no. 4, (2022): 599.

effective, participatory, and sustainable learning environment.

## 2. Religious extracurricular programs

Religious extracurricular programs are activities conducted outside instructional hours with the purpose of guiding students to practice religious teachings and internalize moral values (*akhlaqul karimah*). These activities include worship training such as prayer, almsgiving, fasting, pilgrimage, and voluntary worship, as well as appreciation of Islamic arts such as calligraphy, rebana, and marawis. They also involve the commemoration of Islamic holy days, including the Prophet's birthday and Isra Mi'raj, *tadabbur* and *tafakkur* of nature to observe and reflect upon God's creation, short Islamic boarding programs that foster togetherness and Islamic living, and study visits to institutions or sites of Islamic significance.<sup>6</sup> Through these activities, students not only deepen their understanding of Islamic teachings but also develop character, discipline, and responsibility, thereby supporting the establishment of a religious, character-based, and continuously improving quality culture in Islamic education.

### **The Roles of School Leaders, Teachers, and Educational Staff in Building a Quality Culture in Islamic Education**

A quality culture within educational institutions emerges from the active involvement of all human resources operating within them. Such a culture does not develop automatically; rather, it is deliberately constructed through the strategic roles of school principals, teachers, and educational staff. The concept of Total Quality Management (TQM) emphasizes that quality improvement can only be achieved through the comprehensive participation of all stakeholders.<sup>7</sup> In this context, the school principal bears responsibility as a planner, strategic decision-maker, and supervisor in the process of establishing a quality culture within the school environment. The principal occupies a central position in fostering a quality-oriented culture, particularly through the application of adaptive, collaborative, and

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<sup>6</sup> M. Sobry, Proses Penjaminan Mutu Lembaga Pendidikan Islam Melalui Manajemen Mutu Terpadu, *Jurnal Kajian dan Penelitian Pendidikan Islam*, 10, no. 2, (2016): 214-215. <https://doi.org/10.20414/elhikmah.v10i2.216>

<sup>7</sup> Amirah Sahda Argaricha, Khojir, dan Bahrani, "Implementasi Total Quality Management dalam Membangun Budaya Mutu Pendidikan di Era Revolusi Industri 4.0: Studi Kasus di SMP Islam Bunga Bangsa Samarinda", *ITQAN: Jurnal Ilmu-ilmu Kependidikan* 16, no. 1, (2025): 3. <https://doi.org/10.47766/itqan.v16i1.2880>

participatory leadership approaches.<sup>8</sup> Teachers function as the primary agents in implementing a quality culture through the delivery of high-quality instruction that is oriented toward improving student learning outcomes. Meanwhile, educational staff contribute through the exercise of professional competence, integrity, and collaborative practices that are aligned with the institution's vision.<sup>9</sup> Collectively, school principals, teachers, and educational staff act as synergistic actors in creating a sustainable quality culture in Islamic education.

#### 1. The Role of the school principal

The school principal holds a strategic role in building a quality culture within the school through the functions of manager, innovator, supervisor, and motivator. As a manager, the principal is responsible for formulating quality-oriented policies. These policies must be developed on the basis of rigorous analysis and should clearly reflect the school's vision and mission.<sup>10</sup> The Total Quality Management (TQM) approach underscores that all school policies should support the satisfaction of educational stakeholders and promote continuous improvement.<sup>11</sup> In the role of innovator, the principal continuously introduces innovations and cultivates an environment that encourages the emergence of new ideas in teaching and learning. As a supervisor, the principal conducts both direct and indirect oversight through structured and regular supervision to evaluate the effectiveness of teachers' and educational staff's performance. Meanwhile, the role of motivator is enacted through exemplary conduct, demonstrated in both attitudes and actions, which serves as a concrete model for all members of the school community.<sup>12</sup> A principal who consistently performs these four roles is likely to establish a quality culture that is robust, adaptive, and sustainable.

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<sup>8</sup> Nawalul Mutawakkil, "Peran Budaya Mutu dalam Kualitas Pendidikan: Studi Kasus SMP Bustanul Makmur Banyuwangi," *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies (MJEMIAS)* 4, no. 1, (2025): 25.

<sup>9</sup> Nurlaela, Noor Miyono, dan Titik Haryati, "Peranan Budaya Mutu Sekolah dalam Meningkatkan Mutu Pendidikan SMA Negeri 2 Cepu", *Manajerial: Jurnal Inovasi Manajemen dan Supervisi Pendidikan* 3, no. 3, (2023): 211-212.

<sup>10</sup> Ismawiyah, Muhammad Zulkifli Anshari, Aslamiah, Celia Cinantya, dan Fitria Azizah, "Peran Kepemimpinan Kepala Sekolah dalam Mengembangkan Budaya Mutu Sekolah", *Cakrawala: Jurnal Kajian Studi Manajemen Pendidikan Islam dan Studi Sosial* 8, no. 2, (2024): 198. <https://doi.org/10.33507/cakrawala.v8i2.2349>

<sup>11</sup> Argaricha dkk., Implementasi Total Quality..., 3.

<sup>12</sup> Ismawiyah et al., Peran Kepemimpinan..., 198.

## 2. The Roles of teachers and educational staff

Teachers play a strategic role in fostering a quality culture within schools through the implementation of effective, innovative, and learnercentered instructional practices. They regularly review examination results to ensure alignment with curricular standards while simultaneously promoting the development of students' critical thinking skills. In addition, teachers instill character values through consistent positive routines such as morning *tadarus* (Al-Qur'an recitation) and by serving as role models in their daily conduct.<sup>13</sup>

Educational staff also assume a strategic role in supporting the establishment of a quality culture within schools. Although educational quality is influenced by multiple factors, educational staff constitute a key element in ensuring the smooth operation of educational processes. They are expected to respond to emerging challenges in a prompt and responsible manner. Accordingly, educational staff must continuously enhance their professional competencies to adapt to the demands of the times amid the increasing complexity of their responsibilities.<sup>14</sup> This role is consistent with the principles of Total Quality Management (TQM), which emphasize the importance of total involvement of all school elements in the continuous quality improvement process.<sup>15</sup>

A quality culture within educational institutions cannot be established without the active participation of school principals, teachers, and educational staff. Each group performs complementary functions and serves as a primary actor in creating a high-quality school environment. Strong and sustained collaboration among these three elements functions as the driving force for the realization of a sustainable quality culture.

### **Constraints and Strategies for Developing a Quality Culture in Islamic Educational Institutions**

#### 1. Constraints in the implementation of a quality culture in islamic educational

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<sup>13</sup> Nawalul Mutawakkil, "Peran Budaya...", 28-29.

<sup>14</sup> Alamsyah Nurseha, "Budaya Mutu dan Kinerja Profesional dalam Pendidikan," *Al Idrak: Jurnal Pendidikan Islam dan Budaya* 1, no. 1, (2021): 2.

<sup>15</sup> Debi Nurhaepi dkk., "Total Quality Manajemen dalam Pendidikan," *HUMANTECH: Jurnal Ilmiah Multi Disiplin Indonesia* 2, no. 7, (2023): 940.

institutions

In Indonesia, Islamic education plays a highly significant role in shaping the moral values and character of younger generations. The implementation of quality management is intended to improve educational quality; however, its execution faces various challenges, including the following:<sup>16</sup>

- a. Lack of understanding of quality management: Many school leaders, teachers, and staff members do not adequately understand the fundamental principles of quality management, such as planning, implementation, evaluation, and continuous improvement.
- b. Low quality of teachers: The low quality of teachers constitutes a major problem in the delivery of education within the framework of quality management. Many teachers teach subjects that are not aligned with their areas of expertise, resulting in less effective learning processes due to limited mastery of the subject matter. This condition often leads teachers to assign tasks without providing sufficient explanations. In addition, limitations in human resources require some teachers to teach more than one subject, which reduces instructional focus and overall teaching quality.<sup>17</sup>
- c. Misalignment between lesson plans and their implementation in the learning process: Lesson plans that prioritize Islamic education are expected to achieve quality standards comparable to those of general education while also reflecting Islamic principles in every aspect of learning. A major issue that frequently arises is the difficulty of finding teachers who are able to integrate religious subjects with general subjects, resulting in learning processes that are not yet fully holistic. Ideally, Islamic education should enable students to develop a deep understanding of Islamic teachings while instilling ethics, morality, and Islamic values in their daily lives.<sup>18</sup>

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<sup>16</sup> Yundri Akhyar, "Faktor-faktor Penghambat Implementasi Manajemen Mutu dalam Pendidikan Islam di Marasah Aliyah Swasta", *Journal of Education Research* 5, no.1, (2024): 73. <https://doi.org/10.37985/jer.v5i1.917>

<sup>17</sup> Makmur Jaya Nur, dan Sudirman, "Problematika Lembaga pendidikan Islam sebagai tantangan dalam Meningkatkan Mutu Pendidikan", *Dahzain Nur: Jurnal Pendidikan, Keislaman, dan Kemasyarakatan* 14, no. 1, (2024): 48.

<sup>18</sup> Triana Rosalina Noor, "Analisis Faktor Manajemen Peningkatan Mutu Lembaga Pendidikan

- d. Financial constraints: Limited funding represents one of the major obstacles to improving the quality of Islamic education, as the implementation of quality management requires financial resources for teacher training, infrastructure development, and curriculum improvement. As a result, efforts to enhance educational quality are often hindered.<sup>19</sup>
- e. Lack of awareness regarding the importance of transformation: Teachers, school leaders, and educational personnel often fail to recognize the importance of transformation in school management. Those who are accustomed to traditional practices tend to be unaware of the need for change in school management, particularly when the benefits of such changes have not yet been observed.
- f. Insufficient support for the implementation of quality management: Failures in implementing quality management are partly attributable to a lack of support from parents, the Ministry of Religious Affairs (Kementerian Agama/KEMENAG), and other related parties. Various factors influence stakeholders' perspectives and levels of involvement in this issue. Many parents have not yet realized the importance of implementing quality management in madrasah institutions, even though it constitutes a crucial component of the educational process.<sup>20</sup>
- g. Inadequate facilities and infrastructure: Most educational institutions continue to face difficulties in implementing quality management due to limited facilities and infrastructure, such as inadequate classrooms, libraries, and laboratories. These conditions affect learning comfort, access to learning resources, and students' practical activities. Such deficiencies are generally caused by financial constraints, administrative issues, and insufficient attention from local government authorities.<sup>21</sup>

In conclusion, Islamic education in Indonesia is critically important for shaping the character of younger generations; however, the implementation of quality management remains constrained by limited understanding, low teacher

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Islam”, *EDUSIANA: Jurnal Manajemen dan Pendidikan Islam* 10, no. 2, (2023): 134.

<sup>19</sup> Akhyar, “Faktor-faktor Penghambat...”, 74.

<sup>20</sup> Zulfakar, “Mutu dalam Lembaga Pendidikan Islam”, *El Tarbawi: Jurnal Pendidikan Islam* 1, no. 2, (2022): 180.

<sup>21</sup> Akhyar, “Faktor-faktor Penghambat...”, 76.

quality, financial limitations, misalignment between curriculum planning and practice, insufficient support from various stakeholders, and inadequate facilities and infrastructure. Addressing these challenges requires the application of appropriate strategies so that the quality of Islamic education can be improved in a comprehensive manner.

## 2. Strategies for Developing a Quality Culture in Islamic Educational Institutions

There are various approaches that can be implemented to foster a culture of quality within educational institutions, particularly Islamic educational institutions, as outlined below:<sup>22</sup>

### a. Self-assessment routines

Self-assessment constitutes an essential mechanism for improving the quality of Islamic educational institutions. This approach is consistent with the view of Sianipar, who argues that by taking into account diverse needs-ranging from students' learning needs to broader societal expectations-the quality of educational institutions can be enhanced through the implementation of evaluation systems based on students' competencies, continuous improvement of educational facilities and infrastructure, and the ongoing development and availability of learning materials.

### b. Communication planning

In the field of management, communication plays a vital role in ensuring the effective implementation of managerial functions. Every activity, whether internal or external, requires structured and effective communication. In managerial communication, obstacles that may disrupt the communication process whether arising from personal issues or organizational challenges must be avoided. When communication barriers occur, management practices cannot function effectively, thereby undermining institutional performance.<sup>23</sup>

### c. Quality target strategies

After formulating a vision and mission that emphasize quality, school principals are responsible for ensuring that educational quality is achieved

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<sup>22</sup> Nurul Yaqien, dan Ahmad Sholeh, "Manajemen Mutu Pengembangan Lembaga Pendidikan Islam", *JMPI: Jurnal Manajemen Pendidikan Islam* 6, no.1, (2021): 33.

<sup>23</sup> Septin Puji Astuti, "Strategi Meningkatkan Mutu Madrasah", *Jurnal Pendidikan dan Pembelajaran* 8, no. 2, (2022): 216.

in alignment with predetermined targets. School goals and plans should not merely be written as slogans or displayed on walls. Rather, the vision and mission represent a concrete organizational effort to realize the ideal educational institution envisioned by the school community.<sup>24</sup>

d. Collaboration strategies (teamwork)

School principals are required to establish quality-driven teamwork to ensure that strategies for achieving quality standards in Islamic educational institutions can be effectively implemented.<sup>25</sup> Major institutional tasks cannot be accomplished by a single individual; instead, they require the support and active involvement of others.

The development of a quality culture in Islamic educational institutions is crucial, as it forms the foundation for creating high-quality and sustainable education. This can be achieved through several strategies, including conducting regular self-evaluations to identify weaknesses and potential areas for improvement, building effective communication so that all stakeholders clearly understand their roles and responsibilities, and setting explicit quality targets based on the institution's vision and mission. Furthermore, teamwork is a key determinant of success, as quality improvement cannot be carried out by one person alone but must involve collaboration among all members of the school community. The commitment and support of all stakeholders are essential for advancing the development of a quality culture in Islamic education.

## CONCLUSION

A quality culture in Islamic education constitutes a value system grounded in the Qur'an and the Hadith, aimed at realizing continuous improvement in educational quality through the implementation of management practices that are learner-centered, involve all stakeholders, emphasize shared commitment, apply performance measurement, promote continuous improvement, and strengthen religious extracurricular activities. Through this approach, Islamic educational institutions are expected to produce learners who possess strong character, noble

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<sup>24</sup>Adi Wibowo, "Strategi Kepala Madrasah Dalam Meningkatkan Mutu Pendidikan", *Indonesian Journal of Islamic Educational Management* 3, no. 2, (2020): 114.

<sup>25</sup> Sukirman, dan Suyono, *Manajemen Pendidikan Terpadu*, (Yogyakarta: Nuta Media, 2023): 48

morals, and high academic quality. This quality culture is manifested through the synergy of school principals as leaders who set direction, provide supervision, and offer motivation; teachers who deliver high-quality instruction while instilling Islamic character values; and educational staff who support the creation of an orderly, professional, and conducive school environment. Collaboration among these three elements serves as the key to establishing a sustainable quality culture rooted in Islamic values. Nevertheless, the development of a quality culture in Islamic educational institutions continues to encounter various obstacles, including limited understanding of quality concepts, suboptimal teacher quality, curriculum misalignment, financial constraints, low awareness of the importance of change, insufficient support from relevant stakeholders, and inadequate facilities and infrastructure. Consequently, strategic efforts are required, such as enhancing teacher training and competencies, developing an integrated curriculum, strengthening collaboration with government and community stakeholders, and implementing effective budget planning, so that the development of a quality culture in Islamic educational institutions can be carried out effectively and sustainably.

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